

THE
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NECESSITY

AND

TRUE NATURE
OF
REPENTANCE.

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NECESSITY

To the READER.

THE *Whole Duty of Man* may well be comprised under these Two Heads, Faith and Repentance. Faith is the sincere Belief of those things which God has made known to us, as the Ground and Foundation of our Salvation: And Repentance (as we shall see by and by) consists in the Conformity of our whole Life to the Rule of God's Law.

Touching the Christian Faith, and the Reason of it, I have endeavoured very plainly to speak in a short Discourse, Intituled, The Way to eternal Salvation plainly pointed out; And the like is here attempted concerning the other great Branch of our Religion, Repentance. There is not a Word of Controversy in this whole Discourse. And therefore I hope it will be read by those of the Church of Rome, as well as by others, who sincerely labour after eternal Happiness.



Matthew

THE
NECESSITY
AND
TRUE NATURE
OF
REPENTANCE.

*Acts 17. 30. — God — commandeth all Men
every where to repent.*

TH^O these Words are part of a continued discourse made by St. Paul to the People of Athens; yet the Meaning of them, taken by themselves, is so plain, that I need not give any Account of the Context for the Explication of them.

Two Things they offer to our Consideration. *First*, The universal Necessity of Repentance; *God commandeth all Men every where to repent*: And *Secondly*, The Nature of Repentance; what it is, or wherein the

Practice of it consists: Without the Knowledge of which, it is plainly in vain to press the Duty upon the Conscience of any Man.

First, As to the *Necessity of Repentance*; it is so universally acknowledged by all Christians of all sorts, that I need not say much to enforce it.

Ask any Man of the least Consideration, who owns the Truth of the Gospel, whether he be a Sinner? And he will readily own that he is; that sometimes through Passion or Infirmary, and sometimes through Willfulness and Obstinacy, he has often transgressed the Laws of God: That sometimes he has neglected to do his Duty; sometimes he has cherished and given way to sinful Desires and Inclinations; sometimes he has uttered such Speeches, and sometimes has done such Actions, as God has forbidden; and that by all these Ways he has frequently violated that Duty which he owes to God, to himself, and to other Men. And that therefore, if God should enter into Judgment with him, he could by no Means pretend to justify himself: *Psal.* 143. 2.

Ask him, in the next place, What is that Punishment which, by the Justice of God, is due to Sin? And he will readily own, with *St. Paul*, that *the Wages of Sin is Death*: *Rom.* 6. 23. And that not only *temporal Death*; which consists in the Separation



ration of the Soul from the Body ; but also *eternal Death*, or the *second Death*, as it is in Scripture called, *Rev. 21. 8.* Which consists of an eternal Separation from God ; or (as *St. Paul* calls it) *Everlasting destruction from the Presence of the Lord and from the Glory of his Power.* *2 Thess. 1. 9.*

If it be farther demanded, whether God will thus rigorously proceed against all sinners without exception, and whether there be not some Way of escaping the Stroke of his Justice ? there is a ready answer to be given from Holy Scripture to this Question : That God sent his Son to be a Propitiation, for our Sins (*1 Joh. 4. 10.*) that whosoever believeth in him should not perish but have eternal Life, *Joh. 3. 15.*

Lastly, If the Question be asked, Whether there be not something, beside bare believing, to be performed on our Part, as a necessary Condition, in order to our obtaining the Benefit of the Propitiation made by the Son of God for us, and the pardon of our Sins consequent thereunto ; there is no Man who understands any thing of the Christian Religion, but will readily answer that Repentance is such a necessary Condition ; and that without it no Man has any ground, upon the Terms of the Gospel, to expect or hope for the Pardon of his Sins, or eternal Salvation from God.

Thus the universal Necessity of Repentance

is, with one voice, acknowledged by all Christians ; and therefore I need say no more touching this Point.

But concerning the *true Nature*, and consequently the *right Practice of Repentance* ; which was the second Thing proposed from my Text ; there are too many who have entertained very wrong notions ; and therefore it is highly necessary that this Matter, upon which our Salvation depends, should always be set in a clear and full Light. In order to which I shall,

First, Shew what that repentance is which God indispensably requires from us all, in order to the Pardon of our Sins.

Secondly, What are the principal Errors, into which Men have run concerning this Duty, whereby they are led astray from the right Practice of it.

Touching the former of these ; if we consult the Holy Scriptures, and call in sober Reason to our assistance, we shall soon find that, *that Repentance*, upon which alone God has promised us the Forgiveness of our Sins, may be thus defined. It is a *real universal, and perpetual Change of Life from Evil to Good*. I shall explain the particulars.

First then, *Repentance is a real Change of Life*. That is to say, whereas a Man has hitherto neglected and transgressed the Laws of God ; if he would become a true *Penitent*, there must be a *real Change* in his *Way of Living*.

Living. Those Sins which he used to commit, he must wholly forsake; and those Duties, which he has so often neglected, he must now diligently put in Practice. There must be an inward Change wrought in the Disposition of his Heart: He must be renewed in the Spirit of his Mind: Eph. 4. 23. and must beg of God to create in him a clean Heart, and to renew a right Spirit within him; Psal. 51. 10. Out of the Heart are the Issues of Life: Therefore he must keep that with all Diligence: Prov. 4. 23. And according as the Treasure of the Heart is Good or Evil, so will the Things be, which are brought forth by it, as our Saviour tells us Mat. 12. 35. Here then the Work of Repentance must begin; in a Change of the Heart and Mind. For it is in vain to expect that a Tree should flourish if it does not first take Root. And that this inward Change is real, must appear by a suitable Change in the Actions of his Life. He must bring forth Fruits meet for Repentance: Mat. 3. 8. He must not only cease to do Evil, but also learn to do well: Isai. 1. 16, 17. He must not only turn away from his Wickedness that he hath committed, but he must do that which is lawful and right, if he expects to save his Soul alive. Ezek. 18. 27. In a Word; he must not only deny Ungodliness and worldly Lusts, but must also live soberly, righteously, and godly in this present World, if he looks for that blessed

blessed Hope, which God has given us in *Christ Jesus*. Tit. 3. 11. Numberless are the Passages of Scripture that might be brought to prove, that God will accept of no other [pretended] *Repentance* from us; but what consists in such a *real Change of Life* as I have now described; and every Man's own Reason must assure him that the Pardon of his past Disobedience is no otherwise to be expected from God, but upon the Condition of future Obedience to his Laws and Commands.

But it is possible that there may be a great Change in a man, with respect to some certain Sins and Duties; and yet, at the same Time, there may be other Sins which he does not forsake, and other duties which he continues to neglect. Thus, for Example, a Man may forsake the Sin of Drunkenness, and yet retain that of Covetousness; or he may be a strict Observer of the Virtue of Justice, and yet be void of Charity and Compassion; and the like may be too often observed concerning many other Sins and Duties. And therefore,

Secondly, I have told you that *Repentance* is not only a *Real Change* of Life from Evil to Good; but that this Change must also be *Universal*. That is to say, A true Penitent must be careful to avoid every Sin whatsoever, and to put in Practice every Duty that God has enjoined, according as he has Ability

ty and Opportunity for it: In which if he falls (abating for the common Frailties of human Nature, to which the best of Men are sometime subject) his pretended Repentance is no better than Hypocrisy, and will never be accepted. This is so plain from the whole Tenour of the Holy Scriptures, and so agreeable to common Sense and Reason, that it is a Shame for a Man to call himself a Christian, and yet not to take Notice of it. He who would approve himself to God, *the Searcher of Hearts*, must cast down Imaginations, and every high thing that exalteth itself against the Knowledge of God, and bring into Captivity every Thought to the Obedience of Christ: 2. Cor. x. 5. The Charge which God gives to his People is, That they should *remember and do all his Commandments, and be holy unto their God.* Numb. xv. 40. God rejects our partial Obedience or Repentance. *We cannot serve Him and Mammon,* (Matt. vi. 24.) or any other Sin. Either He will have the whole Heart, or he will have none of it: And *Whosoever shall keep the whole Law, and yet offend in one Point, if he perists therein, he is guilty of all.* (Jam. ii. 10.) as being a Despiser of God's Authority.

But it is possible that there may, for some Time, be both a Real and a Universal Change, for the better, in a Man's Life; and yet that this same Man may relapse and

return again to his Sins, as the Sow that was washed to her wallowing in the Mire; as St. Peter tells us, 2. Pet. ii. 22. And therefore, to compleat the Notion of true Repentance,

I have told you, in the third Place, That it must be a *Perpetual*, as well as a Real and Universal Change of Life. That is to say, When once a Man is become truly obedient to all God's Laws, either he must hold on in the same good Course, to the End of his Days, or else all his former [seeming] Repentance and Obedience will be of no manner of Value with God. Thus God himself expressly says, by the Prophet Ezekiel: *When the Righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth, shall he live! All his Righteousness that he hath done shall not be mentioned; In his Trespass that he hath trespassed, and in his Sin that he hath sinned, in them shall he die.* Chap. xviii. 24. *He that endureth to the End, shall be saved,* says Christ, Mat. x. 22. And *Be thou faithful unto Death, and I will give thee a Crown of Life.* Rev. ii. 10. It is to no Purpose to receive the Word with Joy, and for a while to believe; if, in the time of Temptation we fall away: Luke viii. 13. But there must be a patient Continuance in well doing, if we seek for Glory, Honour, Immortality, and eternal Life. Rom. ii. 7.

Thus then we have a clear and plain Notion

tion lost true Repentance, according to holy Scripture and sober Reason. It is a Real, Universal, and Perpetual Change of Life from Evil to Good. And this Change must be wrought in the Heart and Mind, and then must appear by a suitable Change in the visible Course of our Lives. If our [pretended] Repentance fails in any of these Particulars, it is not Repentance, but Hypocrisy.

From this Notion of Repentance, thus truly stated, it will be no difficult thing to show, what are the principal Errors, into which Men have run, concerning this Duty; whereby they are led astray from the right Practice of it; which was the other Thing proposed to be done.

We all acknowledge, that without Repentance we have no Ground to hope for the Pardon of our Sins from God. That, *Except we repent, we shall all perish.* (Luke xiii. 3.) It may be in this World; but most certainly in the World to come. But the first and most fundamental Error, that Men here are apt to entertain, is to look upon that as Repentance, which in reality comes very short of it. For many there are who think Repentance to be nothing else but *Sorrow for their Sins*. Or if, upon this, they form Resolutions against sinning for the time to come, they fancy that the Work is done, and that their Sins are immediately forgiven.

en. But if they go one step farther, and take care to abstain from great and scandalous Sins; they look upon their Repentance as compleat, and themselves to be out of Danger: Whereas all this, upon the upshot may be no more but mere Delusion.

Sorrow for Sin is often the Cause of Repentance: *Godly sorrow worketh Repentance*; says St. Paul; 2 Cor. vii. 10. Therefore most certainly this Sorrow is not Repentance itself. For nothing can be the Cause of itself, or work itself.

Good Resolutions against Sin are certainly an excellent step toward Repentance: But it is not the Resolutions themselves (however good) but only the constant and diligent keeping of them, in which Repentance consists. *I have sworn and I will perform it, that I will keep thy righteous judgments*; says the holy Psalmist; Psal. cxix. 106. His Resolution to keep all God's Commandments, tho' bound by an Oath, would have been of no Value; if the Performance had not been fully answerable thereunto.

To abstain from gross and scandalous Sins, both of Commission and Omission, and to perform the most remarkable Duties of Religion with outward Gravity and Decency, is not only a good Step towards Repentance, but also a Part of it. But if we stop here, we fail in our Race, and shall miss the Prize which God has made the Reward of it, if it be

be well run. The Scribes and Pharisees, of old, were notorious for this Sort of Behaviour. They were very careful to conform the most visible Part of their Lives to the Law of God. They abstained from open Injustices, Extortion, Adultery, and Debauchery. They fasted, they prayed, gave Alms, and paid Tithes very punctually. But, notwithstanding all this outward Appearance of Sanctity, they were proud, covetous, malicious, cruel, and uncharitable; and Lovers of this World. And therefore our blessed Saviour was so far from looking upon them as true Penitents, that he frequently denounced Wrath against them, as being Hypocrites. All which we may read at large in the Gospels.

To shut up this point. Tho' a Man be never so sorrowful for his Sins, and make never so many Resolutions against them, tho' he abstain from gross and scandalous Sins, and outwardly conform very many of his Actions to the Rule of God's Law; yet, from the plain Definition of Repentance, which I have laid down and proved, it follows to a Demonstration that, without a *real, universal, and perpetual Change of his Life from Evil to Good*; and in this, both as to the inward and outward Man, he cannot be a true Penitent. *Be not deceived, so God is not mocked. For whatsoever a Man soweth, that shall he also reap.* Gal. vi. 7.

A second

A second Error there is, concerning *Repentance*, which carries some good Men into the contrary Extreme, and makes them think that they are not truly penitented for their Sins when really they are so. There do not appear to be many of this Sort. But because the Error, which they entertain, is often very afflictive to them, it ought to be cleared up and set right.

Some Persons of great Piety, but of a melancholy Disposition, look upon *Sorrow* for Sin to be so necessary an ingredient in Repentance, that, because they think they are not sorrowful enough for the Sins they have committed, therefore they cannot look upon themselves to be truly penitented for them. The death of a dear Friend, or other Calamity that has befallen them, has often forced Sighs from their Heart and Tears from their Eyes, and not finding in themselves the like Emotions from the Remembrance of their Sins, therefore they think they are not sorrowful enough for them, and consequently that their Repentance is, at best, but very weak and imperfect; although, but the same time, they are most diligent and industrious to conform their whole Lives, in every Particular, to the Laws of God. And this single Consideration, of not being sufficiently sorrowful for their having offended God, has sometimes brought some of them almost to despair of his Mercy.

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For

For the Ease and Comfort of such pious Souls as these, let it be considered that there are two Sorts of Sorrow: The one we may call a *Rational Sorrow*, and the other a *Passionate Sorrow*.

When a Man's Reason and Conscience informs him, that by his Sins he hath offended God, and therefore he sincerely disapproves of all the Evil he has done, and heartily resolves not to do the like again; such a Man as this is truly sorrowful for his Sins in a *rational Way*. And without such a *Rational Sorrow* as this, it is plain there can be no *Repentance*, that is to say, no true Reformation of Life.

But when this Consideration carries him farther, raises Emotions in his Mind, and, it may be, even forces him to sigh, weep, and lament; this we may call a *Passionate Sorrow*.

No doubt but there is abundant Reason that we should all be thus passionately sorrowful for our Sins, whereby we have incurred the Displeasure of our good and gracious God. But this Sort of Sorrow is not always in our Power, and is often, in a great measure, owing to the Temper and Disposition of the Person. Some are of a tender Complexion, and easily moved to sigh, or melted down into Tears: Others are of a more masculine and less moveable Composition; and altho' they are fully convinced of the Evil of a Thing,

so as to do all they can to avoid or remedy it; yet they cannot bring themselves to express their Grief or Displeasure after a violent Manner.

Now if a Man be thus *rationaly sorrowful* for his Sins, tho' without Passion or Emotion; yet if hereby, through the Grace of God, he be brought to a sincere and universal Reformation of his Life, in which alone I have shewn you, true Repentance consists; his Sorrow is true *Godly Sorrow*; and therefore will certainly be accepted by God: St. *Paul* having assured us, that *that Sorrow which worketh Repentance is Godly Sorrow*, 2 Cor. vii. 10.

A third Error, (and a most pernicious one) of which many are guilty, is, that they think it time enough to repent and make their Peace with God, when they come to lie upon their Death-bed; and therefore are, all along their Lives, very careless of it.

For the removing of this most fatal Delusion, whereby many Souls have been eternally lost, and many more, if not prevented, are like to be so, divers Things may be well urged. Who knows but his Death may be sudden; and whether he shall then have any time for Repentance? Who knows, whether, in his Death-bed-sickness, he shall be Master of that Composure and Calmness of Mind, as to be able to call his Sins to Remembrance, and to repent of them? Especially since, at that time, Men are often deprived of the free Use of
their

their Reason; and their Thoughts are much
 taken up with settling the Affairs of their Fa-
 milies: Who knows whether, at that Time,
 God will give him Grace to repent, after he
 had for so long time lived in the Neglect and
 Contempt of his Laws: These and other
 Things may unanswerably be urged against a
 Man's depending upon [what they call] a
 Death-bed-repentance: But at present I wave
 them all, and insist upon this one Thing
 alone, That upon a Death-bed there can be no
 such Thing as true Repentance, if it be then to
 be begun. *When a Man is just ready to depart out of*
this World, and has but a few Days, or it
may be but a few Hours to live; what is the
greatest that he can do? He may, and no doubt
but he will, be sorrowful for his Sins, because
the Consequence of them is Hell and Dam-
nation. He may also make Resolutions a-
gainst sinning for the time to come; and he
may, and he must at that time abstain from
many Sins; because he is not in a Ca-
pacitv to commit them. But I have plainly
shewn you that all this does not amount to
Repentance; which is nothing else but a real,
universal, and perpetual Change of Life from
Evil to Good; and can any Thing be more
absurd than for a Man to pretend to change
his Life, when he has no more Life to live?
 But, it may be demanded, is there no Hope,
 nothing but Despair for a Death-bed-peni-
 tent? I answer,

If

If a Man be so miserable as to have his Repentance to begin at the End of his Life; let him do all that is then in his Power: Let him bewail his Sins, whereby he has so grievously offended a good and gracious God: Let him make the most firm Resolutions of Amendment, if God shall be pleased to lengthen his Days; Let him earnestly beg Mercy for the Sake of *Jesus Christ* our Saviour, who died for us all. Who knows but God may raise him up from the Brink of the Grave and Hell, and give him Time to perfect his late-begun Repentance? A Man who is in Danger of being drowned, ought to lay hold of a Twig or a Bulrush; but he is a mad Man who will plunge himself into a Whirlpool, because there is a Bulrush or a Twig that he may possibly take hold of. Now and then it has been insisted on by some, that we have a remarkable Instance in one of the Malefactors who was crucified with our Blessed Saviour, of a very great Sinner who found Mercy, upon his seeking it just at the time of his Death. *Luke xxiii. 43.* and why, say they, may not any other Man, who follows his Example, justly hope to find the same? But our hope of eternal salvation can only be grounded upon the *Promises* made by God, and not barely upon *Examples*; especially a single one, to which there never was or ever can be another that may be likened. Our blessed Saviour was, at that very time, cruci-

rowing I. Sally.

ally suffering for the Sins of Mankind; and this poor Malefactor flies to him for Pardon, as soon as ever he came to the knowledge of him. But is our Case any thing like this? We have been brought up in the knowledge of God and of Christ; and we know that God has made Repentance, that is to say, Amendment of Life, a necessary Condition of our Salvation. If then, notwithstanding this, we lead careless and wicked Lives; have we any ground to hope for Pardon upon a Death-bed, because one single Man found it in such particular and extraordinary Circumstances? Hear what God himself says upon this Occasion; Prov. i. 24. *Because I have called and ye refused; I have stretched out my Hand, and no Man regarded; but ye have set at nought all my Counsel, and would none of my Reproof: I also will laugh at your Calamity, I will mock when your fear cometh: When your Fear cometh as Desolation, and your Destruction cometh as a Whirl-wind; when Distress and Anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated Knowledge, and did not choose the Fear of the Lord.*

A fourth Error concerning Repentance (which, tho' it seems not to be so pernicious as the former, has yet been the Destruction of many Souls) is this. That, tho' Men do not design to defer their Repentance till they
come

come to a Death-Bed ; yet they put it off from time to time : Many there are who resolve that they will repent and amend their Lives ; but when to begin this good Work, and seriously and heartily set themselves to it, they have not yet determined : And while they are thus procrastinating the matter from Day to Day, or it may be from Year to Year ; Death overtakes them unawares, and so they are eternally lost.

To awaken such Men out of this most dangerous Lethargy ; let it be considered, that he who has a great Work to do, and but little Time wherein to perform it, ought not to lose a single Minute, but immediately to set himself to it. Now Repentance, if rightly considered, is certainly a very great Work. Universally to amend our Lives ; to root out all wicked Habits and Inclinations out of our Minds, and to implant good ones of all sorts in the room of them ; to get a compleat victory over all our Lusts and Passions ; to abstain from every Sin, great and small, and to lead our Life in the constant Practice of every Virtue and good Work, as we have Ability and Opportunity for it : This, I have shewn you, is the Work of Repentance : And a great Work it certainly will appear to be to every one who seriously considers it. Human Frailty may sometimes surprise us, and make us fail, upon particular Occasions ; but this ought to be our constant

stant Aim and Endeavour, till we come unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ: Eph. iv. 13. And however God may, in many Instances, pardon our want of *Perfection*; yet our want of *Sincerity* he never will pardon, until we seriously and heartily amend it.

Thus then we see how great a Work we have to perform, if we would *make our Calling and Election sure*: 2 Pet. i. 10. We may (as I have said) sometimes possibly fail in the *Perfection* of it; but want of *Sincerity* will always be fatal to him who is guilty of it; except a timely Amendment prevent his Doom.

Now how much Time have we for the Performance of this great Work? The longest is but a short Life: But it may not be perhaps a Year, perhaps, not a Month, or a shorter Space. *Ye know not what shall be on the Morrow: For what is your Life? It is even a Vapour that appeareth for a little Time, and then vanisheth away*, Jam. iv. 14. And yet upon this very short Time, our Happiness or Misery to all Eternity depends. Since then so great a Work is to be done; and the Time, for performing it, is not only short, but uncertain; What Madness is it to neglect it even for one single Moment? *O that we were wise; that we understood this; that we would consider our latter End!* Deut. xxxii.

To stir us all up therefore to the speedy and constant Performance of the Duty of Repentance, I might here offer several Considerations, as that the Favour of God and Quietness of Conscience altogether depend upon it; and that it is the only way to escape the Torments of Hell, and enjoy the Happiness of Heaven to all Eternity. But I shall choose to sum all these up in this one Consideration, That a speedy and true Repentance is the only way to make a Death-Bed easy and comfortable.

As sure as we are all here alive (God be praised), so certainly must we all, high and low, rich and poor, one Day die: The Time when, God only knows. Now let us suppose a Man to be very near his Death. He sees there must very soon be a Separation of his Soul from his Body; that his Soul must pass into another Life, and that he must stand to the Judgment of God, to receive Sentence for eternal Happiness or everlasting Misery. It is impossible but all this must fill him with Terror, except he be beforehand very well prepared for it.

What then can support him in these Circumstances, wherein he most stands in need of Comfort? Tell him that he has Abundance of Wealth, a great many Friends, and even the World at his Command: Alas! What is all this to him? He is turning his back upon this whole World; nor can it all
do

at him the best good wishes in the Grave,
 of the next life. But if his Conscience sin-
 cerely informs him that he long since has
 truly repented of all his Sins; that he is at
 Peace with God, through Jesus Christ, and
 that he has a well grounded hope of a happy
 Eternity; this, and this only, can, and ef-
 fectually with comfort and support him in all
 his Afflictions whilst he lives; and in the
 Agony of Death, when it comes upon him.
 No doubt but St. Paul (like other *Phari-
 sees* of which *Sect* he once was, *Acts* xxviii. 5.)
 had been guilty of many Sins, in the former
 part of his Life; although often disguised
 under the Masque of Religion and Sanctity;
 to which he added this above all, that he
 most outrageously persecuted the Church of
 Christ, *breathing out Threatenings, and Slaugh-
 ter against the Disciples of the Lord*, *Acts* ix. 1.
 And tho' it was through Ignorance and Un-
 belief that he became a Persecutor; yet he
 owns that, even for that, he stood in need
 of Mercy, (*1 Tim.* i. 13.) and pronounces
 himself to have been the *Chief of Sinners*. (v.
 15.) But, after his Conversion, he became
 not only a diligent Practiser of the Gospel,
 but also a laborious Teacher and Preacher
 of it; as we may read at large in the *Acts* of
 the Apostles, and the many *Epistles* written by
 him.

Having then thus made his Peace with
 God, let us hear with how much Joy and
 Satisfaction

Satisfaction he speaks, when he was not only near his Death, but also ready to suffer Martyrdom: And the like may every true and sincere Penitent, both with Humility and Comfort, say upon his Death-Bed. *1 Tim. iv. 7. I have fought a good fight, I have finished my Course, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day: And not to me only, but to all them that love his appearing.* For which Crown God, of his Mercy, effectually prepare us all, through the Merits and Mediation of *Jesus Christ*, our blessed Lord and Saviour. *Amen.*

F I N I S.

